HISTORIAN'S OFFICE.
Church of Jesus Christ
of Latter-day Saints.

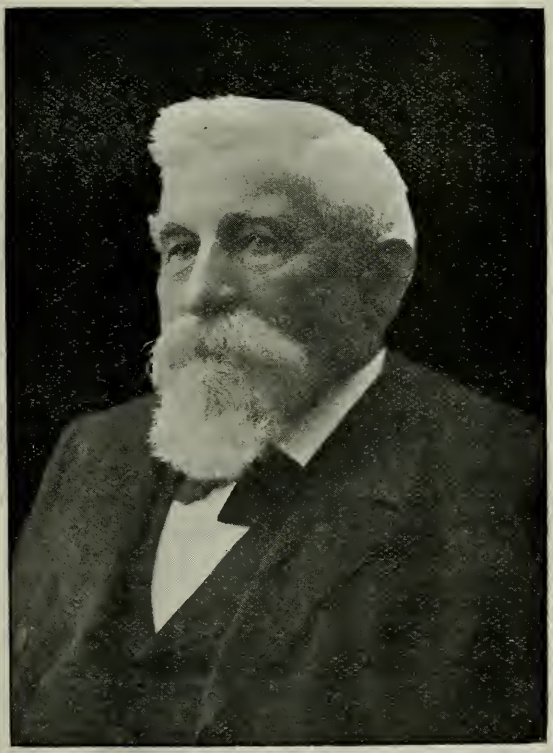
THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Adam fell that men might be; and men are, that they might have joy.*"—BOOK OF MORMON, II NEPHI, 2: 25.

No. 4, Vol. LXVIII. Thursday, January 25, 1906. Price One Penny.



PRESIDENT CHRISTIAN D. FJELDSTED.

PRESIDENT CHRISTIAN D. FJELDSTED.

The departure of President C. D. Fjeldsted, who died in Salt Lake City, December 23, 1905, removes one of the faithful witnesses for the Lord in this dispensation, who will long be remembered by all whose privilege it was to know him personally. Brother Fjeldsted embraced the Gospel shortly after the beginning of the Scandinavian mission, at a time when the souls of those who believed were tried in the fire of persecution, and the noblest and best qualities were brought forth. He remained faithful through all the vicissitudes of life, and gave his all to the service of the Lord, making God's cause always his first consideration. His testimony was ever strong, and it grew stronger and stronger as the years multiplied, and when, finally, it was made manifest to him that he was to be released for a higher mission field beyond the veil, his only desire was to depart and be with Christ.

President Fjeldsted, since 1884 one of the First Seven Presidents of Seventies, was born February 20, 1829, near Copenhagen, Denmark. He was early in life deprived of his father, and was obliged to support the family. In 1851 he first heard the Gospel preached. This was the year after it had been brought to Denmark through the instrumentality of Apostle Erastus Snow and his fellow-laborers. Brother Fjeldsted and his young wife were baptized in February, 1852. Soon afterward he began to preach, as he felt anxious that his fellowmen should enjoy the same blessings he had received. He was dismissed from service by his employer on this account, and was without any means of supporting himself and family. Not long, however, did this condition last, for he soon found other employment. Shortly after his baptism he was appointed to preside over a district on the Island of Amager. He spent his Sundays in missionary work, quite successfully. In 1853 he was called to labor as a traveling Elder in the Copenhagen conference, and soon afterwards he was appointed president over the Aalborg conference. While laboring in this capacity he was very successful, and hundreds of people joined the Church.

Brother Fjeldsted went to Utah in 1858. He first made his home in Sugar House ward, where he took an active part in the affairs of the Church. In 1859 he was ordained a Seventy, and in 1867 he was called on his first mission to Scandinavia. In company with other Elders, he crossed the plains in an ox train and reached Copenhagen after a journey that lasted eight weeks. During the first year of his mission he presided over the Aalborg conference; then he was appointed to take charge of the Christiania conference, Norway. He was honorably released, and returned home in the year 1870.

Two years later he was called to labor as a missionary among the Scandinavian Saints in the northern counties of Utah, and he located at Logan, Cache county, where he still resided at the time of his demise. In 1881 he was called to preside over the Scandinavian mission. He occupied this position about two years and a half, and on his return home in 1884 he was ordained one of the First Seven Presidents of Seventies by President Wilford Woodruff.

In 1886 he was called on another mission to Scandinavia. He labored first as a traveling Elder in the Scandinavian mission for two years, and then

succeeded Elder Niels C. Flygare in the presidency of the mission. He was absent four years this time, and returned home in 1890, to resume his labors among the Seventies.

In the spring of 1897 he performed a special mission to Chicago, where he assisted in raising up a branch of the Church. In the beginning of April, 1901, he left his home for another mission to Scandinavia. His special care on this mission, which lasted four years, all but three months, was to see that the different divisions in the Scandinavian mission were supplied with suitable headquarters and meetinghouses, and this work he carried to a successful conclusion, together with Brother Anthon L Skanchy, of Logan, before he returned home. Brother Fjeldsted's last public appearance was at the October conference in Salt Lake City, when he bore a faithful testimony to the truth of the Gospel. Shortly afterwards he was stricken with the illness that ended fatally, notwithstanding all that human skill could do was done to restore him to health.

President Fjeldsted was universally loved and respected. His pleasant, genial manner and his solicitude for the welfare of all the Saints as well as strangers, will always be remembered. His untiring devotion to the cause of the Master, his humility and faith, marked him as one of God's noblemen. He leaves a vacancy which it will not be easy to fill.

RETROSPECTION.

BY ELDER JOHN G. McQUARRIE, PRESIDENT OF THE EASTERN STATES MISSION.

Between our movements on this indefinite, mysterious current we call time, and our travels over the more tangible earth, there is a striking analogy; since in either case we encounter high peaks, deep valleys, level plains, and rolling hills, when we reach some elevated position in our actual movements from place to place, we instinctively take our bearings, looking back into the valley from which we have climbed, or forward along the path stretching into the distance. The tide of life upon which we move, like gently rolling hills, seems to rise and fall. As we reach the summit of each new year, we stop to review the past and to look into the future, before plunging into the mystic valley of life's activities. There are still higher summits called centuries, which are sometimes reached in this short journey of mortal life. From such elevations we can observe not only our personal position, but also the rise and fall, the birth and death, the growth and decay of men, nations, and systems.

The closing days of the year 1905 found three hundred and fifty thousand people—members of the Church of Jesus Christ of Latter-day Saints—standing upon the summit of a century, reckoning the time from the birth of their prophet, leader, and organizer. It is probable that no people ever looked back on a more eventful and interesting past. Faith, zeal, devotion, energy, patriotism, romance, and tragedy are linked together in a chain of events stretching from Sharon to Salt Lake City. We see, in the personal history of Joseph Smith, a birth as humble as the nativity of Jesus, a youth as innocent

and retired as that of John the Baptist, a vision as glorious as the transfiguration. In his public life, we see a leader as intrepid as Joshua, a minister as zealous and active as Paul; and in his death we witness a voluntary sacrifice for truth which is surpassed only by the great sacrifice upon which salvation is predicated.

Joseph Smith was shot to death on the 27th of June, 1844. His enemies thought that with his death his power and influence would cease; but his office, his priesthood, and the system he established still live. We see in the movements of the people who received from his hands this heritage of knowledge and power an exodus which may be likened to the one conducted by Moses. In their victories of peace: in subduing the desert and building a state, the labors of the Pilgrim fathers are repeated.

While the picture thus seen from the summit of a century is grand and instructive, that witnessed by the Saints from the heights of the Wasatch is no less inspiring; for they see, in a panorama before them, the dream of the ancient prophets being realized. The Lord's house now stands in the tops of the mountains; Israel is being gathered from all the nations whither the Lord has scattered them; the long-looked for Zion is being established; and strange as it may appear, even in the physical features of the country, we see a reproduction of Israel's ancient home—the river Jordan rising away in the mountains of Lebanon, flowing down and forming another Sea of Tiberias, then winding on until it is lost in the great Dead Sea of America. Jerusalem, Capernaum, Shechem, rise again from the desert, and the Lord has remembered His covenant with Jacob.

SKETCHES OF MISSIONARY LIFE.

BY BISHOP EDWIN F. PARRY, RECENTLY OF THE PRESIDENCY OF THE EUROPEAN MISSION.

(Concluded from page 37.)

BESIDES the miraculous aid and protection frequently afforded them in their labors, the missionaries abroad often have occasion to note remarkable manifestations of the Lord's power and goodness towards others.

The signs that Christ promised should follow believers are as much in evidence in these days as in former dispensations. The Latter-day Saint Elders witness these signs from time to time among those who accept their testimony and believe the Gospel. Often they are called upon to administer the ordinance of anointing and laying on of hands upon the sick and afflicted. As the result of such administrations they see some wonderful manifestations of the power of God. A few such instances of recent occurrence I shall here relate:

Some three years ago two Elders who were laboring in Warwick, England, made the acquaintance of a lady who was so ill that she had been confined to her bed for two years, and suffered great pain. They taught her the Gospel, and told her that the signs which the Savior said should follow the believers

might be realized in her case if she would exercise faith. She read the books they loaned her and believed their words, and a day was appointed for them to come and administer to her. They came upon the day appointed and the ordinance was attended to. While their hands were upon her head, she afterwards testified, all pain left her; and immediately after the conclusion of the ceremony she was enabled to get up and walk. She retired to an adjoining room and partook of refreshments. She was entirely healed from that time, and was able to work and earn her own livelihood.

Elder Ephraim H. Nye, who at the time, June, 1899, was president of the California mission, gave the following account of a remarkable case of healing which came under his observation:

"T. M. Shaw of San Francisco was baptized a year ago last May. He was a painter, and was employed as such at the Mare Island Navy Yards, but roomed at Vallejo.

"About ten days ago while at his work he suddenly fell to the ground, and was unable to rise. The post doctor was called, and upon examination found that he was stricken with paralysis, the whole right side being affected. He was carried out and taken to his room in an ambulance. The doctor proposed to give him some medicine, but he positively refused to take it, declaring that he would be all right as soon as he could send for the Elders and have them come and lay hands on him. The doctor, however, told him that he would never walk or have the use of his arm or leg again, and in that condition he lay till the fourth day. In the meantime, his wife wrote for me to come, but as I was away, the letter lay unopened, till she, becoming impatient, came to see why we did not respond. On arriving here and making known the situation, two of the Elders, F. B. Platt, president of the conference, and J. M. Hess, went to Vallejo, arriving there about noon, and found Brother Shaw in a pitiable condition. His right foot and leg up to his knee were apparently as dead as though they were part of a corpse; they were cold and clammy, and so with the right hand and arm. He could not move a finger or toe on that side. The Elders proceeded to administer unto him in the Lord's appointed way, anointing him with oil and laying their hands upon him. After the prayer, he at once began to open and shut his hand, then raised it to his head. Mrs. Shaw as she saw him do that, gave vent to an exclamation of surprise and delight. Elder Hess asked him if he could now move his leg, at which he began to move about; and calling for his clothes, dressed and walked about the house, and within an hour walked out and up quite a hill upon which the house stands.

"During the morning before the Elders came, a kind-hearted neighbor came in, and while ministering to his comfort pityingly remarked that he would never walk again. He at once told her that if the Elders came on that noon train, he would call at her house and see her during the evening. 'Never; it is impossible, you will never have the use of that foot or hand again.' Nevertheless, after climbing the hill and returning, he declared his intention of visiting the lady. So, accompanied by his wife, he walked to her house and knocked at the door. The lady opened it, and on seeing him, threw up her hands and screamed with fright, while he, holding out the hand which had been so cold and lifeless, but was now perfectly natural, offered to shake hands

with her and said, 'I told you I would come, and here I am;' and seeing that he was there and his wife with him, the lady had to acknowledge that a wonderful miracle had been performed."

Elder D. T. Edwards, a missionary who was laboring in Pennsylvania in the early part of the year 1897, relates this instance of miraculous healing:

"One little boy six years old had been sick with pains in his side almost continually since his birth. The parents were told by the doctors that he could live but a little longer, and he was also given up by his parents. On being asked to administer to him, we performed the holy ordinance. The pain left him, and he got up from bed soon after. This was done nearly four months ago, and the longest time he has been able to be out of bed before has been five weeks. He is now well and hearty, and looks better than he has done in his life before."

Many such occurrences as those mentioned above, and some even more remarkable, might be related. Of course, such cases of healing are not witnessed only by missionaries abroad, but they are of frequent occurrence among the Saints everywhere. To the missionaries who at times meet with discouragements, they are a source of comfort and joy, as are all the exhibitions of the Lord's goodness which they experience.

Missionaries often go to their fields of labor with a faith and determination that their efforts shall not be in vain. They believe implicitly in the promises made to them by the inspired servants of the Lord who set them apart and bless them before going abroad.

The following letter, written by Elder Albert Matheson a few years ago while laboring as a missionary in the Southern States, is interesting, as it shows the fulfillment of a prediction made to one of his fellow-missionaries:

"The mission of Elder Dotson has been of special interest and satisfaction to him. Some years ago, while nearly all of his relatives were not in sympathy with our faith, he received a blessing in which was a promise that he, if faithful, would have the privilege of bringing many of his kindred into the Church. When this promise was made, the Elder could see no possibility of its realization, as his relatives were far removed from him both by distance and doctrine. Time passed on, and he reached the age generally considered too far advanced for missionary labors in the South; but at last he received a letter from the Presidency of the Church extending to him an invitation to take a mission to the Southern States. But this did not clear away all difficulties. After his arrival at Chattanooga there were about ten chances to one that he would get in a conference in which his relatives did not reside. True, Brother Dotson might have suggested that he work in a locality near his kinsfolk, but he had no idea that such a right belonged to him. It was his belief that the servants of God appointed for that purpose were perfectly competent to discharge their duty. This belief was strengthened in him when he received an appointment to labor in the neighborhood where his relatives resided. Not all the barriers were yet removed from his path, however. His relatives were not at all eager to join themselves to his faith. It was not until after he had worked diligently among them that he saw prospects of the fulfillment of the patriarch's promise; and just at this time threats of violence against the 'Mormons' in that neighborhood gave occasion for the Elder

to seek quarters less hostile to truth-tellers. After a little, the threatened violence subsided. He then went back and soon baptized eleven of his relatives, among whom was his aged father."

An Elder who was lately in the mission field relates that he had often thought while at home that he would like to perform a mission abroad; but having no education—not being able to read or write—he feared he would never have the privilege. An opportunity at last came for him to go, yet he still lacked education. While in a meeting about this time the inward promptings of the Spirit made known to him that if he would go the Lord would be with him; that he would be enabled to learn to read and write, and that he should fill a useful mission. He relied upon the promise received, and went forth in obedience to the call made of him. Although past the prime of life, he readily acquired the arts of reading and writing. As a missionary he soon became very successful. By his humble efforts he was the means of bringing a number of souls to a knowledge of the truth, and within a short space of time he and his missionary companion baptized nineteen people.

It is frequently remarked by those who speak from experience that a man loses nothing financially by spending a few years in the mission field; and that a mission gives one experience that is of inestimable value to him—an experience that he cannot get in any other way. The truth of these statements is repeatedly verified. A young man who returned from a mission some time ago made the remark recently that since his return he had been so prospered in his business that he had earned as much during the two or three years since his return as he would have done had he remained at home with steady employment such as he was engaged in previous to going upon his mission.

Some years ago when work was plentiful and wages were high, a young man of Salt Lake City was called to take a mission. Some of his friends, and even members of the family to which he belonged, protested against his going. They thought the opportunity to make money was too good to pass by. One brother of the young man encouraged him to go upon the mission assigned him, and remarked to those who did not favor it, that if he went he would be prospered upon his return, and within a few years would be better fixed financially than his friends who remained at home taking advantage of the good times for making money.

The young man fulfilled the mission assigned him, and was away for some three or four years. Upon his return he went to a new part of the country to make his home, without any resources except his ability to labor with his hands. Only a few years passed before the prediction made by his brother was fulfilled. He had been greatly prospered in his temporal affairs, and was better off than his friends who objected to his going upon a mission.

THE END.

STEP by step keep your path, even though some frowning mountain bars your road. When you reach its forbidding slope plod up the steep and winding way, over the beetling crags and through the darksome forests. From the summit you shall sweep a horizon such as you would otherwise never have dreamed of.—H. DUFFIELD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 25, 1906.

EDITORIAL

UTAH TO THE FRONT.

According to the latest statistical report of the educational conditions in the United States, Utah now stands second in rank from the top of the list, the state of Washington being the first.

Illiterate persons in the meaning of the school census taker are all native white children above nine and under fifteen years of age who cannot read or write. Washington, the first on the list, has only 1.8 out of 1,000 of such children. Utah comes a very close second with but 2.2 per 1,000. Some of the other states are as follows: Massachusetts, 2.3; Oregon, 2.4; Idaho, 5.9; Illinois, 6.9; Texas, 61; Arkansas, 110; North Carolina, 166.1. The average for the whole country in 1900 was 106.6 in 1,000.

These facts and figures are especially interesting because of the fact that the great majority of the children in Utah are of Latter-day Saint parentage. The cry has been made, and is made to-day by misinformed people, that the "Mormons" are a degraded, illiterate lot, who do not believe in education. Many people think that "Mormonism" flourishes only in ignorance, and that to educate the "Mormons" is a sure way to convert them from their "heathendom" to Christianity; but the indisputable facts of the census taker prove conclusively the falsity of these beliefs and conclusions.

The fact is that Utah has for many years stood in the front rank educationally. Her schools have been among the best in the Union. The educators of America know this and often bear testimony to it; but many of the sectarian ministers who know the facts have suppressed them, while those who know them not have repeated the evil tales which they have heard.

The Latter-day Saints views on education have been persistently misrepresented by their enemies, and are woefully misunderstood by the world generally. The Latter-day Saints teach that the getting of knowledge is among the chief duties of man, and that a person cannot be saved in ignorance of the truth. The very genius of the Gospel as taught by them is stated in that expressive sentence revealed to the Prophet Joseph: "The glory of God is intelligence; or, in other words, light and truth." The hope of the Saints is to become one with God, and therefore, to attain to this perfection, they must grow in light and truth. That this educational process should begin in

this life is plainly suggested in the following quotation also from the Doctrine and Covenants: "Whatever principles of intelligence we attain unto in this life will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

In this connection we quote from an article in a recent number of the *Chattanooga Times*, of Tennesee, U.S.A., written by Mr. C. C. Halzel. Mr. Halzel is a non-"Mormon" who has resided in Utah a number of years, and has been intimately associated with the "Mormons" both in business and social relations.

"Educationally speaking," says the writer, "the aims and ambition, the sentiment and principle of this people to bequeath to posterity a good education are not excelled by any people on the face of the earth. History shows that Joseph Smith, their prophet and founder, was foremost in the cause of education. He established a school of learning in the Kirtland Temple. He obtained from the Illinois legislature, when Abraham Lincoln was a member, a charter to establish a university in the city of Nauvoo. The Utah university, now considered one of the very best institutions of learning west of the Mississippi river, was founded by Brigham Young and his pioneer colleagues as early, I believe, as 1850, only three years subsequent to the advent of that memorable body of pioneers into Salt Lake valley. In addition to this, they have the Brigham Young University at Provo, the Brigham Young College at Logan, the Latter-day Saints' University in Salt Lake City, and many similar institutions throughout the states occupied by them, as also in Canada and Mexico. All these are institutions of a high order. In their Church schools they not only teach the spirit and letter of theology, but the secular, including scientific branches, are also embodied in the system. If non-'Mormons' desire to patronize these Church schools through convenience of locality or for reasons of superior instructions, they may do so without being required to study theology. The utmost liberality is shown in this regard. The 'Mormon' people are equally loyal in their support of the public school system, and today statistics show that Utah is excelled only by two (one) other states in the Union in her percentage of illiteracy. Many young "Mormon" men and women have attended the higher schools of learning such as Harvard, Yale, Cornell, Ann Arbor, and others, and almost without exception they have graduated with the highest honors, so much so that the success of the 'Mormon' students has become proverbial with the instructors of the great institutions."

N. A.

Arrivals.—The following missionaries arrived at Liverpool January 23, 1906, per s.s. *Cymric*: For Great Britain—Elbert Henry Barlow, East Bountiful; Joseph A. Capener, Riverside; Benjamin Weston, Laketown; Archie L. Stokes, Draper; William O. Smith, Farmington; Charles W. Sherwood, Benjamin W. Dansie, Salt Lake City; David F. Ottley, South Cottonwood; Joseph W. Jones, Lewisville, Idaho; Thomas W. Innes, Paris, Idaho; John L. Finlayson, Magrath, Canada; Jesse S. Brough, Lyman, Wyoming; George E. Briggs, Bountiful. For Scandinavia—Jens Alma Anderson, Harrisville;

Richard J. Anderson, Mantua; Hans G. Johnson, Deweyville; Jacob Petersen, Mink Creek; John A. Olsen, Salem; Alfred C. Nielsen, Draper. For Sweden—Andrew F. Anderson, Grantsville; Peter Johnson, Salt Lake City. For Switzerland and Germany—Karl E. Kraemer, Milwaukee, Wisconsin; Espy T. Cannon, Salt Lake City; Jesse P. Rich, Paris, Idaho; John Wursten, Logan; John Spuehler, Providence; John Leo D. Parkinson, Preston, Idaho; Christian Murri, Jr., St. Anthony. For the Netherlands—Gosse Slot, Wilson.

Appointments.—The Elders who arrived January 23, 1906, for the British mission, are appointed to labor in the following conferences: Benjamin W. Dansie, Bristol; Joseph W. Jones, Norwich; George E. Briggs, Joseph A. Capener, Benjamin Weston, Leeds; William O. Smith, Archie L. Stokes, Newcastle; Jesse S. Brough, Thomas W. Innes, Irish; Elbert H. Barlow, Liverpool; Charles W. Sherwood, Manchester; John L. Finlayson, Scottish; David Frank Ottley, London.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson for February 4, 1906.

4. ANGELS.

1. Michael the Archangel. Daniel 10: 13, 21; 12: 1; Jude 9; Revelation 12: 7; Doc. and Cov. 29: 26; 78: 15, 16; 88: 112-115; 107: 54-56; 128: 20, 21.
2. Gabriel. Daniel 8: 15, 26; 9: 20-27; Luke 1: 5-20, 26-38.
3. The Angel of the Lord. Genesis 16: 7-12; 22: 10-18; Exodus 3: 2; Judges 13: 2-21; II Kings 19: 35; Psalms 34: 7; Matt. 1: 20-24: 2; 13; 28: 2-7; Luke 2: 8-15; Acts 5: 17-20; 8: 26; 12: 21-23; Mosiah 27: 11-18.
4. Messengers of God. I Chron. 21: 15-20; II Chron. 32: 21; Acts 10: 1-7, 22; Alma 9: 25; 10: 7-11.
5. The Gospel preached by angels. Revelation 14: 6, 7; Alma 12: 28, 29; 13: 21-25; 24: 14; 32: 23; Helaman 5: 11; 16: 14; Moroni 7: 29-31.
6. Angels reveal the future. I Nephi 3: 29; 11: 14-36; 12: 1-23; 13: 1-42; 14: 1-29; II Nephi 6: 9-18; 10: 3; Helaman 14: 26-28.
7. Ministering angels. Matt. 4: 11; Luke 22: 43; III Nephi 7: 18; 17: 24; 19: 14, 15; Moroni 7: 28-30.
8. Fallen angels. Psalms 78: 49; Matt. 25: 41; II Peter 2: 4; Jude 6; Revelation 12: 7-9; II Nephi 2: 17, 18; 9: 8-16; Mosiah 26: 27; III Nephi 9: 2; Moroni 7: 17.

WHAT IS THE "WORD OF GOD"?

AN ARGUMENT TO PROVE THAT THE BIBLE IS NOT THE ONLY OR COMPLETE WORD OF GOD.

THE New York *Outlook* for October 21st, 1905, has a vigorous article by Henry Goodwin Smith, entitled, "Can the Word of God be Burned?" The question was suggested by a Sunday school lesson in the International course, bearing the title, "Jehoiakim burns the Word of God." The writer in the *Outlook* asks, "Is it true?" He follows the question with this pertinent paragraph:

"Does the prophecy of Jeremiah, from which the lesson was taken, affirm that the 'Word of God' was burnt? Does the Bible warrant the view that the Word of God is inflammable or combustible? Should our Protestant Sunday school scholars be taught a materialistic and superficial and unscriptural idea of the 'Word of God'?"

The passage of scripture under consideration was Jeremiah xxxvi, in which it is related that "Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him." These were inscribed on "a roll of a book," which King Jehoiakim cut to pieces and cast into the fire so that the roll was consumed. Thus it was the roll that was burned and not "The Word of God." The critic argues that,

"The Word of God is spiritual, personal, indestructible; the roll, and that alone, is consumed. Baruch reads 'In the book the words of Jehovah.' The book and the words of Jehovah are distinguishable. We are not told that Baruch read the Word of God as a book. It is said later that the word of Jehovah came again to Jeremiah in a message against Jehoiakim. The statement is, 'Thou hast burned this roll.' In Hebrew usage this could not read, 'Thou hast burned my word.' The narrative in the book of Jeremiah gives no justification for the assertion, 'Jehoiakim burns the word of God.' It should be, 'Jehoiakim burns the roll.'"

The point is well taken. It may be thought that it makes "a distinction without a difference," or at any rate one of no importance. But the difference is great to a thoughtful mind, and involves a principle of moment. We quote further:

"Throughout the Bible the Word of God is represented as the Message of the Living God to living men. Never once is it restricted to the words of a document. In the Old Testament the Word of Jehovah, or the Word of Elohim, was his immediate, personal voice in the soul of the prophet. The Word of God in the New Testament is the Evangel, the Good News preached in the spirit by living Apostles of the Gospel. In only two passages in the New Testament (Mark vii: 13; and John x: 35) is the conception 'Word of God' connected with the Old Testament Scriptures, and neither of these verses requires a documentary interpretation."

This is well worthy of thoughtful consideration. The prophets of old came with "the burden of the word of the Lord," and that was a spoken message from Deity to people at that time and place. When it was written, the parchment on which it was inscribed, or the "roll" that held the writing, was not

"the Word of God." The worlds were framed by that Divine Word, and it was imperishable. The common declaration that the printed Bible is "the only Word of God" is a mistake as appears in the annexed paragraphs:

"Nowhere from Genesis to Revelation does the expression 'Word of God' require the meaning of Bible, or the collection of the Hebrew and Greek Scriptures. The venerable Protestant and Catholic tradition that the Bible alone is the Word of God is utterly unsustained by any statement in the Scriptures themselves. Everywhere in these Scriptures the Word of God is a living, personal Message. Never is it limited to the letter of an ancient manuscript.

"Our Protestant theology is here found to be in a curious plight. It holds as fundamental truth that the Scriptures alone are the Word of God. As a logical consequence of this, it holds that all fundamental truth can be proved by Scripture. And yet Scripture, when closely examined, fails absolutely to prove this first fundamental truth that the Scriptures alone are the Word of God, and teaches, on the other hand, that the Word of God includes far more than the letter of the Scriptures."

This view of the Scriptures has been held by the Latter-day Saints for many decades, and taught by them in many lands. That the volume of sacred writings is not complete is proved from its own pages, which in both the Old Testament and the New, speak of prophecies and revelations from God that are not to be found in that compilation. The *Outlook* writer says further:

"He who affirms that the Bible is the solitary, immediate unveiling of God finds no support in the spirit or letter of Scripture. There are many statements in the Bible which are inconsistent with that view. The Bible does not sanction the opinion that it, the Bible, as a document, is an immediate unveiling of God. The direct revelation of God, according to the Scriptures, is invariably to a person and not to a parchment."

That statement will be startling perhaps to many Bible students, but it is absolutely true. And so is the subjoined arraignment of modern dogmatism as to the completeness and sole authority of the Holy Scriptures:

"One of the most difficult and urgent tasks set before progressive theology to-day is to aid in emancipating our Protestant churches from the historic Protestant dogma that the Bible alone is the Word of God, and to proclaim the glorious, spiritual, Biblical, conception of this eternal and ever-present word.

"The Bible is not the only Word of God, according to its own testimony. Still less does it contain conclusively that Word. The Bible is the great historic Palestinian Word. There have been other true words, from which we may learn much. There are new words to-day and more words to come."

This is "Mormonism," pure and simple, as it relates to the living Word and continuous revelation. The Latter-day Saints' faith declares: "We believe all that God has revealed, all that he now reveals, and we believe that He will yet reveal many great and important things concerning the Kingdom of God." That is scouted by the "Christian" sects, but it is virtually adopted by the *Outlook* writer, who concludes his interesting paper as follows:

"We can no longer focalize our faith on the letter of Scripture. Let us thank God for that. The true basis for faith is not the Bible, it is God Him-

self, personally and immediately known. And this is what the Bible itself tells us over and over again."

If the people of the present age were not bound up by the notion drilled into the "Christian" mind through centuries that the Bible is the complete and only and final "Word of God," they might be more ready to receive the living Word by direct and present inspiration, and learn how to approach the Eternal Father in such faith and confidence that they could receive His mind and will to-day, not only through authorized living prophets, but direct to themselves individually, with an increased outpouring of Divine light, until "the knowledge of God shall cover the earth," and "all shall know Him from the least even unto the greatest."—*Deseret News.*

"FOR GOOD OR EVIL."

BY ELDER JACOB H. TRAYNER, PRESIDENT OF THE NETHERLANDS MISSION.

Some seven years before the organization of the Church of Jesus Christ of Latter-day Saints by Joseph Smith in 1830, the angel Moroni made a prediction to him, which we find recorded in the "History of the Church," Vol I, chap. 11, as follows:

"He called me (Joseph Smith) by name, and said unto me—that my name should be had for good or evil among all nations, kindreds, and tongues."

To show how this has been fulfilled, it may not be amiss to give place to extracts from recent writings of prominent Hollanders who have visited Utah, whose statements reflect upon Joseph Smith and the marvelous work established by God through his instrumentality as they view it.

One of these men, Dr. Hendrik P. N. Muller, who devotes a chapter to the "Mormons" in an article entitled, "In het Verre Westen" (In the Far West), published in "De Tydspiegel" for May, last year, comes to this conclusion:

"One is amazed that an entirely unlearned, unrefined lad as Joseph Smith could have contrived and established a Church that now, after three-quarters of a century, yet exists and numbers hundreds of thousands of fervid members, really pious, earnest, honorable people. Without doubt, in my opinion, Joseph Smith must be accounted among the very extraordinary men of the Nineteenth Century."

Another writer, R. P. J. Tutein Nolthenius, on various occasions Special Commissioner for the Queen in affairs of local importance in the Netherlands, in his work, "De Nieuwe Wereld" (The New World), published in 1902, in a chapter on the "Mormons," judging the situation from a social point of view, gives place to the following summary:

"Mormonism leads us to ask involuntarily whether the wisdom of our century, which considers itself infallible, be indeed of more worth than the accidental learning of a lad from the lower class of the world's school: wisdom that leaves them helpless when the solution of social problems is concerned. Fortunate that we can hide the offence of seeing our ignorance thus exposed behind a mask of indignation over a polygamy which is almost purity of morals compared with what the civilized world gives us to behold."

The writer gives a review of the persecutions, sufferings, and difficulties against which the Saints had to struggle, and states some of their strong religious motives and social principles, concluding with these words: "This especially caused me to devote so much time to this peculiar theological-socialism—the only socialism that in very deed has proved fruitful." Thus also judges Francios Sagot in "Le Communisme au Nouveau Monde."

Misrepresentation and ignorance concerning the facts have caused Joseph Smith's name to be known "for evil" by some. But the foregoing quotations indicate clearly that the prediction above referred to is having, in this nation as well, also its fulfillment "for good."

CURRENT COMMENT.

Sinners and Saints.

DWIGHT L. MOODY once called on a ministerial brother, desiring to spend the next day, Sunday, with him. The minister was agreeable, but said that he was ashamed to ask Mr. Moody to preach.

"Why?" asked Mr. Moody.

"Well," was the reply, "our people have got into such a habit of going out before the close of the meeting that it would be an imposition on a stranger."

"I will stop and preach," said Moody.

When Sunday arrived Mr. Moody opened the meeting and then encouragingly said: "My hearers, I am going to speak to two sorts to-day, the sinners, first, and then the saints." After earnestly addressing the supposed sinners, he said they could now take their hats and go. But the whole congregation waited and heard him to the end.—*Cleveland Plain Dealer.*

Character Building.

"EVERY man by the thoughts he thinks and the habits he acquires, is building up a house for his soul, a house none the less real because he cannot walk out of it at will. There are soul houses like gloomy chambers, with the inlets for the light choked up, while other souls are broad and spacious, with windows opening upon heaven and earth. Knowledge, art, and religion have furnished these soul houses, the sunshine of God's favor shines upon them, and the blessing of good men makes music in the rooms. Poverty does not make the soul ignoble. Misfortune and reproach and contumely cannot destroy the house. It is the soul itself by vice and sin which spoils its unseen habitations. We read of fishes which have lived so long in dark caves that they have lost the power of seeing the light. The eye-sockets are there, but useless. So there are souls which would almost seem to have lost the power of seeing things noble and divine. The true Christian soul expands, becomes vast, wide, high-domed, many-chambered, a building that shall endure."—JAMES ORR.

President Roosevelt's Sermon.

PRESIDENT ROOSEVELT delivered a lay sermon to the Christian Brotherhood of Oyster Bay, U.S.A., on a recent Sunday.

The organization before which the President spoke is a non-sectarian body,

composed principally of the male members of the several local churches, and the President consented to speak on condition that no previous announcement should be made of his intention. Consequently, almost everybody was astonished when the President appeared on the platform, carrying his own Bible.

"I want to read," said the President, "several different texts which it seems to me have special bearing upon the work of brotherhoods like this; upon the spirit in which not only all of us who are members of this brotherhood, but all of us who strive to be decent Christians, are to apply our Christianity on week-days as well as on Sundays. The first verses I want to read can be found in the seventh chapter of Matthew, the first, sixteenth, seventeenth, and eighteenth verses:—

"First.—'Judge not that ye be not judged.'

"Sixteenth.—'Ye shall know them by their fruits. Do men gather grapes from thorns, or figs from thistles?'

"Seventeenth.—'Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.'

"Eighteenth.—'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.'

"'Judge not that ye be not judged'—that means to treat each of your brothers with charity. Be not quick to find fault. Above all, be not quick to judge another man who, according to his light, is striving to do his duty, as each of us here hopes he is striving to do his. Let us ever remember that not only we have divine authority for that statement that by our fruits we shall be known, but that also it is true that mankind will tend to judge us by our fruits."

The President continued to comment in the same strain on all the passages which he had read, and at the close of the service he shook hands with the congregation.

The World Adrift.

Richard Le Gallienne hints that the Christian world is tending rapidly back toward the paganism of Greek times.

Even the wildest expectations might be justified from the metamorphic stew which the world seems at the present time to be undergoing. Few people any longer read the Bible, but any one who will take the trouble to go back to it will discover how far away from the simple faith then revealed the world of our time has strayed. We say it with all reverence that if Christ were to descend to earth to-day He would not recognize the Christian religion nor feel at home in the average church.

We still repeat forms of words, but we are far, very far, from relying on the doctrines of Jesus as the mainspring of take no thought for to-morrow, yet the whole world are pulling one another to pieces and fattening on one another's life-blood like animalcules in a drop of stagnant water under the microscope—and all for the purpose of "getting ahead" parading in fine clothes, lording it over others, and in general gratifying our vanity.

We have, like the idolators, elevated material things above the spiritual, and the man who can make two dollars grow where only one grew before is ex-

tolled as a god, while anyone who does not kneel to this mammon worship is ostracized as a harmless crank or suppressed as a positive menace to society.

It does not follow that one must be a pessimist to recognize these tendencies in our civilization. We are full of faith in the future of the world, and believe that an evolution is going on which will be all for the best—though that best may be something very different from what you and I may conceive it.

Certain it is that religion has got away from its moorings, and that even those best able to judge are dubious whither it is carrying us. Civilization is in an era of doubt and little-faith. But Columbus was threatened by just such distrust when the New World was almost in sight; and it is such unswerving faith as his that has to carry humanity over and through the periods of doubt and self-seeking.—*The Pathfinder.*

HAIL TO THEE, UTAH.

Hail to thee, Utah, thy dear mountain valleys,
Hail to the toilers that made thee so fair,
Hail to thine emblem, the pure sego lilly—
Token of innocence spotless and rare.

Grand are thy mountains, and wild are thy torrents;
Limpid thy streamlets, thy skies, oh how fair:
Making thy clime a delight and a wonder,
Thrilling the soul with a rapture most rare.

Let thy vales ring with the songs of thy people,
Cheery and blithesome, yet loving and kind,
May the refrain echo down through the ages;
All thy sons' hearts in true brotherhood bind.

Utah, we crown thee the Queen of the mountains,
Land of the foothill and desert sage clad;
Long may thy children's bounteous harvest
Reap from thy water kissed valleys made glad.

Oh, may thy sons and thy daughters be ever
True to the flag with its red and white bars,
Making the light from the deep field of azure
Brightest of all in the cluster of stars.

H. M. Aird.

CONTENTS:

President Christian D. Fjeldsted ... 50
Retrospection 51
Sketches of Missionary Life 52
Editorial:
Utah to the Front 56
Arrivals 57
Appointments 58
Sunday School Lessons for Theological Department 58
What is the "Word of God"? 59
"For Good or Evil" 61
Current Comment 62
Poetry:
Hail to Thee, Utah 64

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD
LIVERPOOL.
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.